

# Zera Shimshon

*Profound Divrei Torah culled from the writings of the Gaon and Mekubal Rav Shimshon Chaim ben Rav Nachman Michael Nachmani zy"o, author of Sefer Zera Shimshon on Chumash and Toldos Shimshon on Pirkei Avo's, who promised that all who study his words will be blessed with an abundance of good, wealth and honor, and will merit to see children and grandchildren thriving around their table.*



**Vayeitzei תשפ"ו**

• *Zera Shimshon - the Limud that brings Yeshuos* •

369 חליון

## אמרות שמעון

### *Why Rachel Was Jealous of Leah's Actions*

***“When Rachel saw that she bore Yaakov no children, Rachel became envious of her sister, and she said to Yaakov, ‘Give me children, or else I am dead.’” (Bereshit 30:1)***

It must be explained that the expression “When Rachel saw” means that she observed that Yaakov was not making an effort to pray for her to conceive. And she understood that this was because Yaakov did not believe the Matriarchs needed prayer. Necessarily, — she thought — he held this opinion because he thought that everything depends on the accumulation of merits: that children come according to the abundance of merits, not through prayer.

Upon reaching this understanding, “Rachel became envious of her sister.” As Rashi explains: envious of her actions. That is, she understood that if she (Rachel) had not yet merited children, it was a sign that she did not have sufficient merits and was not a *Tzadeket* (righteous woman) on the same level as her sister Leah.

That is why she said to Yaakov: “Give me children, or else I am dead.” Meaning: “You must pray for me; because if I do not have children, people will say that I am a ‘dead woman,’ in the sense that I am a wicked woman without merits—for the wicked, even in life, are called dead.”

(Zera Shimshon, Parashat Vayeitzei, art. 13)

## *He Who Does Not Place His Trust in Hashem is Forsaken by Him*

***“And Yaakov made a vow, saying: ‘If Hashem is with me and will guard me on this way that I go, and will give me bread to eat and clothing to wear...’” (Bereshit 28:20)***

Rashi comments on the phrase “and will give me bread to eat”: “‘Just as He told me (v. 15): ‘For I will not forsake you’”; and one who requests bread [from men] is called ‘forsaken,’ as it is said (*Tehillim* 37:25): ‘I have not seen a righteous man forsaken, nor his descendants begging for bread.’”

The reason why one who requests bread is called “forsaken” must be explained.

When a person asks for food [from other people], they are withdrawing their trust from *HaKadosh Baruch Hu*, for He has already promised that He “gives bread to all flesh” (*Tehillim* 136:25). That is why he is called “forsaken,” because precisely by asking for bread without relying on the Divine promise, he himself moves away from trusting in Hashem; and to that same extent, *HaKadosh Baruch Hu* leaves him, since he did not trust in Him as was appropriate.

(Zera Shimshon, Parashat Vayigash, art. 7)

*“When I Return to the Land of Israel,  
Then Hashem Will Be My G-d”*

***“And if I return in peace to my father's house, and Hashem will be my Elokim (G-d).” (Bereshit 28:21)***

It must be clarified why Yaakov added: “and Hashem will be my *Elokim*,” if he had already been promised that Hashem would be with him at all times when he set out for Haran, as *HaKadosh Baruch Hu* told him (v. 15): “Behold, I am with you,” and similarly Yaakov himself requested (v. 20): “If Hashem is with me and will guard me on this way...” Why did he ask again that, upon his return, “Hashem will be my *Elokim*”?

It can be explained according to the *Gemara* (*Ketubot* 110b): “One who dwells outside the land [of Israel] is as if he has no G-d.” According to this, we can say that, at first, Yaakov asked for protection for the time when he would be abroad, and Hashem did indeed promise it to him. However, even when Hashem protects him, the entire time he is outside the Land of Israel, he is considered as one who “has no G-d.”

That is why Yaakov concluded by saying that when he returns to his father's house, in the Land of Israel, then Hashem will be my *Elokim* — for one who dwells in the Land of Israel is like one who has *Elokim*; whereas when he is abroad, he is considered as if he does not have Him. [Therefore, when Yaakov Avinu said “and Hashem will be my *Elokim*,” he was referring specifically to the time of his return to the Land of Israel, not to the period when he would reside in Haran.]

(Zera Shimshon, Parashat Vaetchanan, art. 1)



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# The Segulah of the Letter Heh (ה)

*The mystical power of the Hebrew letter Heh • The unexpected gift of two gold necklaces with the letter Heh • The double salvation was immediate.*



**The following is a letter received by the editorial board, sent by the honorable and distinguished Rabbi, the Hasid Rabbi Menachem Binyomin Paskasz, shlita (may he live long and well), one of the directors of the World Organization for the Dissemination of the Torah of the Zera Shimshon:**

Dear and esteemed friends, distinguished editors of the wonderful **Zera Shimshon** bulletin, published by the World Organization for the Dissemination of the Torah of the Zera Shimshon:

As I begin my words, I wish to point out that, along with tens of thousands of the People of Israel, I too have the merit of delighting in the Torah teachings that you present to your readers: beautiful and sweet pearls taken from the wisdom of the Gaon and Kadosh, Rabenu Rabbi Shimshon Chaim ben Rabbi Nachman Michael, author of the **Zera Shimshon**, of blessed memory, who is known throughout the land as a worker of salvations, and thanks to the study of his books, **Zera Shimshon** and **Toldot Shimshon**, thousands have been saved. The effort you invest to make the teachings accessible to all is evident in every edition. Happy are you and happy is your portion. May you receive blessing.

I wish to add to what is written in the **Zera Shimshon** bulletin, **Parshat Lech Lecha**, on the verse, "And He took him outside" (**Bereshit** 15:5), in which our Rabbi explained the reason why the word **hachutzah** (החוצה: 'outside') appears with an additional letter **Heh**: that the Hebrew letter **Heh** (ה) has the quality of attracting progeny, for, as its numerical equivalent is five, it alludes to the Five Books of the Torah. This means that by the merit of the Torah, **mazal** (luck/astronomy) does not rule over Israel, and all natural or astrological forces are nullified. This makes it clear that, for our Rabbi, the letter **Heh** is a symbol of salvations that transcend nature.

I consider it appropriate to add what is known from the **Zohar**, **Parshat Pinchas**: that the letter **Heh** possesses a great virtue for promoting conception and holy progeny, as it is derived from the verse, that the **Heh** (ה) will grant them descendants. Likewise,

various ancient books that deal with names mention that it is beneficial for a woman's name to include the letter **Heh**, as this is conducive to conception. Our Rabbi, the Zera Shimshon, also mentions several times throughout his work that the letter **Heh** has the quality of fostering birth.

A few years ago, I had the merit of participating in a **mitzvah**: the construction of a **mikveh** (ritual immersion bath) in Williamsburg, carried out by the Yetev Lev community, to which I contributed. The Admor of Satmar, **shlita**, gave a gold necklace with the letter **Heh** (ה) to all the donors and volunteers. A short time later, when I made an additional donation, I received a second necklace with the same gold letter **Heh**. This object is known to be a **segulah** (a potent remedy or good luck charm) for conception and for raising enduring offspring, as brought by our Great Rabbi, the Chida, in his work **Midbar Kedemot**, where he testifies that many in the Land of Israel practice this **segulah**.

I had a friend whose son and daughter had been married for several years without being blessed with offspring. I gave him the two pendants that I had, and the following year, both households were remembered before Hashem and were blessed with descendants: one had a son, and the other, a daughter. And, indeed, it is well known that the **segulah** of the letter **Heh** (ה) is tried and tested.

May it be the Divine Will that all those awaiting salvation in matters of enduring progeny — and in any other matter — will merit to see redemption and good tidings soon; and may the merit of our Rabbi, the Zera Shimshon, as well as the study of his books and the support for increasing those who study them, serve to ensure that all who fulfill his request will be remembered with salvation and mercy very soon.

**Menachem Binyomin Paskasz**



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**The Zera Shimshon**  
promised those who study his words:

"May your eyes merit to see children and grandchildren, wise and perceptive, thriving as olive shoots around your table. And may your homes be filled with an abundance of good, with wealth and honor never ceasing from amongst your progeny."

The Yohrtzeit of the Holy Zera Shimshon z"y is on Friday, the 6th day of Elul. Those wishing to partake in the expenses of the commemorative seuda should please contact Rabbi Pashkeez at 347-496-5657.

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